

BLUE GRASS BLADE

A. T. Parker
High and Ashland East Side

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.
Founder of the Blue Grass Blade.
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EDITORIAL

Don't shake the mind.

Give Reason plenty of elbow room.

Love to labor even as you labor to love.

The paucities of the poor are continually being robbed to feed some priestly windjammer.

Preaching for the money power is a paying vocation and when one considers the vast sums of money that are squandered upon useless prayers we stand amazed at the enormous cost of salvation which is said to be free.

An American writer declares with remarkable emphasis that the object of matrimony is not happiness. The Blade's editor is glad to learn that he has not been humiliated even at this late date.

With all the scandal closing in and upon them, the beef barons can afford to take on a new stock of cheer and brace up. It is probable that the vegetarian sentiment will grow because of the exposures and they can call in their potted ham and sell it for peanut butter.

Corner lots in the New Jerusalem are a drug on the market. Immigration has fallen off to such an extent that St. Peter is thinking of putting a padlock on the gates and applying for a new job. The entrance fees do not even pay for the grease to put on the hinges, and the throne of grace will soon have to be set with stage jewels unless some improvement can be made.

This is a republic. The supreme power is, ostensibly at least, vested in the people. The voter is the sovereign. He can make or unmake. He is the Warwick of our political system. Yet year after year he permits the perspiring politicians to buy him with gas and then sell him again for gold. Why rail at hard times, when the pinch comes? Is it not altogether the voter's fault?

TO THE FREETHINKERS OF OKLAHOMA.

Comrades, this is a call to arms. Be prepared. You have a sacred and important duty to perform.

By the pleasure of the National Congress, the crown of statehood has been conferred upon you, and in the adoption of the constitution by which you are to be governed in the years to come, take care that the sanctified do not curtail your liberties or deprive you of your rights as Freethinkers.

Never before in the history of the American government has a new Commonwealth been created out of material more promising than that which you furnished when you knocked at the doors of the Union of States for admission. It was the last strip of the Louisiana Purchase to stand without representation in the national lawmaking body, and if precedent had been followed instead of politics considered, you would have been made a sovereign state many years ago. From all present indications, there is little doubt that in less than a generation, Oklahoma will rank among the first ten states in wealth and population. You have much of promise before you. Watch. Be on guard. See that your liberties are not curtailed and threatened when you meet to adopt a constitution.

Oklahoma is peopled with a sturdy stock, descendants of pioneers, men and women who won the great west and held it against fearful odds. You are familiar with the art of popular government and free institutions. You have among you farmers, mechanics, merchants and tradesmen, of the really pure American strain, and as builders of Commonwealths, you have proved your great genius and ability.

There is one significant fact to which attention should be directed as concerns this new State. As a rule the first building to be erected by new communities is a jail. But it stands as a historic fact that in Oklahoma the people setting in a certain section turned their first energies to the erection of a schoolhouse. This is said to their eternal credit. Among such people, jails were unnecessary. Virtually speaking, every pioneer was there with a moral and wholesome purpose before him, which did not include designs upon his neighbor's property.

Oklahoma can boast, in proportion to its population, a larger number of Freethinkers, of high class and character, than any other State in the 48 states now in the Union. They are a reading and thinking class of people. They understand the moral law and rigidly, if not piously, observe it. It is such as these to whom the Blade now addresses; this article in the hope that positive steps will be taken to subvert and protect their rights. First of all, don't get caught napping, but when the constitutional convention is called, delegates thereto being elected, get a fair representation in that body and watch for the cunning tricks of the Christian politicians.

First of all, secure the services and advice of some good, creditable and reliable constitutional lawyer. Remember there is a difference as to lawyers. Some are not versed in constitutional law. Others have but a surface knowledge of the question, while some are well versed on the subject. Get a constitutional lawyer and seek his advice.

Second, call a meeting among yourselves, and upon the advice given draft a set of provisions covering the taxation of church property, the reading of the Bible in the public schools, the statutory oath, and above all watch the provisions in regard to Sunday laws. When the convention meets be there to look after your interests.

Third, in such sections where your brethren in Freethought are sufficiently numerous, put up your candidate and elect one of your number as a delegate to that convention. This will give him a right to a voice and vote on the adoption of the constitution.

If you will move earnestly and with combined effort, there is not power enough in the State to defeat your purpose.

THE SYMPOSIUM OF ORGANIZATION.

The Blade is gratified at the responses so far made to its request for an expression of opinion on the subject of Freethought organization, which is a certain indication that a deep interest is felt in the subject, and that it is receiving the attention of the more thoughtful and resourceful of our members.

Some of the contributors are among the best known Freethinkers in the country, men and women who have been interested in previous organizations, whose opinions are invaluable upon such a subject. As far as the contributions to the symposium have been received, there is, apparently, a diversity of opinion, but the big majority seem to favor organization, express the belief that Freethinkers should properly organize, and insist that there exists a necessity for organization. It is the wish of the Blade that a full expression of opinion be given, that Freethinkers who have any interest in the propagation of Freethought principles, express their personal views whether it be in favor of or against organization. From a multitude of counsel wisdom may ensue and the more taking part in the symposium the better will we be able to determine whether or not there be any value to the cause in organization.

True, there is some difference of opinion as to the principles upon which the organization should be built, but the consensus of opinion so far heard from, is that all anti-orthodox unbelievers in the Christian system be brought together on one great, common platform, while not a few advocate political as well as a religious activity.

To be candid, it is the intention of the Blade to review the communications, summarize them, and from the combination, effect a system of principles upon which we can more effectively and systematically organize. If this be acceptable to the great body of Freethinkers, then let some central point be agreed upon as a place of meeting, most convenient to all parts of the country and an organization at once established on an absolutely new basis.

The Blade has always favored organization, but it wants that organization full rounded and complete. It wants a platform broad enough to allow every man and woman of advanced thought to be able to stand on it with both feet, and at the same sufficiently expressive to avow a determined purpose, precise, definite and clear out, a purpose about which there can be no mistake, no ambiguity or misunderstanding.

Readers: there is yet room for many more articles on this subject. Get busy. Take your pen in hand. Give your thoughts full play. Write and say what you think on this subject. It is the Blade's purpose to publish the first collection of articles in our next issue so that the first come will be the first to be used. Don't delay, but write now.

ABOUT THE ROME BOOK.

The apparent confusion in the prompt delivery of the Rome Book, by Dr. Wilson is due, largely, to the fact that many contributions for the book were made to different persons, and there has been some difficulty in checking the list of contributors. It is the first effort the Blade has made at publication of a work of this magnitude without extraneous help, and it has taxed our resources to the limit to get matters straight.

The book is out now, however, and the mailing list is about complete. Yet, there are a number of subscribers still writing to us that they have not received the book. We desire to assure all who have contributed, that they shall receive a copy of the book and if there be any who have not received it, having contributed for it, kindly let us

know and we will immediately give the matter our attention.

Numerous compliments are being received concerning the book and as will be seen in this issue of the Blade, some having read it, have ordered extra copies in order to make presentations to friends. This is a further testimonial as to the merits of the work, and its value as a standard Freethought publication. Too much cannot be said in its behalf, and it is gratifying both to the Blade and Dr. Wilson that the book has been so kindly received.

Extra copies can be had by application to this office.

It is meet that every laborer in the land should trade his Christian charity for a stuffed club and assert his rights as an American citizen.

BLUE LAWS IN OLD KENTUCKY

Kentucky is now going through a desperate struggle ament the Sunday closing question and the outcome is very much in doubt as the officials upon whom is vested the power of enforcing the law are pulling against each other and when a people becomes divided against themselves the end may easily be conjectured.

In Lexington the "lid" has been put on good and tight and the preachers are having a glorious time. In Louisville Governor Beckham has had to intervene but his action of intervention seems to have wrought the ire of a certain portion of the Louisville judiciary which threatens to carry the Sunday enforcement to extremes. After all the Louisville magistrates may be right. If the law is regarded as obnoxious by a majority of the people upon whom it is sought to be enforced, then the best thing to do is for that majority to secure its repeal, and enforcement is a sure step towards repeal provided that enforcement be both rigid and impartial.

Every Sunday law is a religious weapon for use against progress and human liberty. It is a policeman's club to compel sanctity where no sanctity exists. It is a millstone on the neck of social improvement. It is a clerical invention to stifle honest competition. Every law upon the statute books of any state which prohibits a man from doing on Sunday what he may lawfully do on Monday is an invasion of the natural rights of man and a flagrant violation of the federal constitution, the opinion of our so-called learned judges to the contrary notwithstanding. It is high time that the old Yankee blue laws were relegated to oblivion and the best way to secure that lies in enforcement.

Among other things proposed by the Louisville magistrate, is to cause the arrest of every singer in church choirs who are paid for their services, as being engaged in a work that is either of necessity or charity. But why not go after the preachers? They work on Sunday. They receive pay for what they do on Sunday. If preaching and praying be a necessity why would not Monday, or Tuesday, do just as well as Sunday and make the day one of absolute rest and idleness? Further, this same magistrate even threatens to arrest the Governor's coachman should he drive the Chief Executive through the streets of that city on Sunday, and as the present agitation supposes an enforcement of the existing Blue Laws, that magistrate very evidently knows his business.

While all this professional political pondering is going on these engaging in it might take a valuable hint from Rev. C. N. Howard, of Rochester, New York, who has been making a crusade against the liquor traffic. In the course of his tirades he paraded a little girl on a public platform as the daughter of a drunkard and declared that she had been sent to a saloon for liquor by her father. It is said to reflect that only in such a profession of which this preacher is a fitting member could such a play to the gallery be made possible. It is not that all preachers could be guilty of such gross offenses against good taste and good morals, but when you want something particularly bizarre, pick a parson for the occasion and you can get accommodated with comparative ease. More's the pity, indeed. Few men would have gone to the extent to what Parkhurst did, to see what he saw and do as he did, in the name of moral reform, but every man isn't a Parkhurst.

Among normal men, whether in or out of the church, a man who deliberately plans something on his neighbor for the purpose of getting him to violate the law, is no better than the victim of the plot. The vaudeville number engaged in by the particular preacher mentioned is shameful to contemplate. To put a helpless child on exhibition, a child too young to realize the humiliating part she was being compelled to play in public for the benefit of a gang of hoodlums, cannot be excused on any ground, save and except, that the persons responsible for the outrage were either insane or idiots.

The best and safest plan for all would be to wipe all Sunday laws from off the statute books and leave men free to enjoy their day of rest as they please. If men want to go to church allow them to go of their own volition and the church will be better off for it. Men are not to be driven into the church by simply closing up all other places of business.

DR. WILSON ON MAXIM GORKY

Another evidence of that irrepressible conflict of the human mind is to be found in the criticisms advanced by Dr. J. B. Wilson in last week's issue of the Blade upon our expressed opinions concerning the domestic arrangements of Maxim Gorky, and the injury he has inflicted upon the advocacy of his cause in this country thereby. The Blade had indulged the fond hope that enough had been written on this subject and that further references were unnecessary. It has cheerfully printed all its critics had to say on the subject, giving space to their articles. But when Dr. Wilson, who is not the least among the lions of Freethought and among the most admired of the Blade's regular contributors, takes such an issue with the Blade's editor, then some notice becomes compulsory and we trust

(Continued on page four, first column).

THE BEGINNING AND THE END

Scholarly Discourse on the Christian Religion Showing its Foundation and Final Destiny.

(By HENRY GOLDBERG)

Although the Christians have very little affection for the Jews, yet they seem to be deeply in love with a Jewish book called the Bible. The question is: What causes them to be so infatuated with the Jewish book? The answer is that their cherished religion is founded on the prophecies which this book is supposed to contain.

The main prop and corner stone of this religious structure is a so-called Hebrew prophet, Isaiah by name. Christian theologians in this part with almost anything rather than with this Hebrew prophet. They claim that all his sayings pertain to the coming of the Messiah, which means the Anointed, but they claim that it means Jesus Christ.

Though we cannot find any record in the patent office in regard to the inventor of the Messiah, yet we must not deprive the Jews of the honor of being the real inventors of the Messiah. This absurdity has caused the Jews untold misery. When ever the Jews were in trouble they looked for the Messiah, and they never had any difficulty in finding an impostor who claimed this distinction. There have appeared from time to time adventurers who assumed the name of the Messiah. The constant appearance of these successive impostors tended to keep alive the ardent belief of the nations in the Messiah and consoling their hopes. The disappointment in each particular case might break the spirit and confound the faith of the immediate followers of the pretender, but it kept the whole nation incessantly on the watch. The Messiah was ever present to the thoughts and to the visions of the Jews. Their prosperity seemed the harbinger of his coming. Their darkest calamities gathered around them, only to display, with the force of stronger contrast, the mercy of their God and the glory of their Redeemer.

In the year 1171 Hadrian ascended the throne of the Roman Empire. The new emperor did not entertain very fashionable sentiments toward his Jewish subjects. He issued an edict tantamount to the total suppression of Judaism. It interdicted circumcision, the reading of the law and of the observance of the Sabbath. It was followed by a blow, if possible, more fatal. The intention of the emperor was announced to annihilate at once all hope of the restoration of the Holy City by the establishment of the Roman colony in Jerusalem. The foundation of a fane dedicated to Jupiter, on the site of their fallen temple. The Jews looked on with dismay, with anguish, with secret thoughts of revenge, and at length with hopes of immediate deliverance.

It was an opinion deeply rooted in the hearts of all faithful Hebrews that in the darkest hour of the race of Abraham when his children were at the extreme point of extermination, and wretchedness, that even then the arm of the Lord would be revealed, and the expected Messiah would make his sudden appearance. They were now sounding the lowest depths of misery. They were forbidden to do anything but strictly enacted and rigidly enforced, to initiate their children into the chosen family of God. Their race was in danger of becoming extinct, for even the blood of Abraham would itself avail the uncircumcised their city was not merely a mass of ruins, inhabited by the stranger, but the pagans were about to make their permanent residence upon the site of Zion, and a temple to a Gentile idol towards the place of the Holy of Holies. At this momentous period it was announced that the Messiah had appeared; he had come in power and in glory; his name fulfilled the great prophecy of Balaam. Barcochab, the son of the Star, was the star which was to rise of Jacob. Wonders attended upon his person; he breathed flames from his mouth, which, no doubt, would burn up the strength of the oppressor and wither the armies of the conqueror. Hadrian, One of the greatest of the Romans, the living oracle of divine truth, whose profound learning was looked up to by the whole Jewish race, acknowledged the claims of the new Messiah, and openly attached himself to his fortunes. He was called the standard bearer of the Son of the Star. This standard bearer's name was Rabbi Akiba, and a thousands volumes would not contain the wonderful things which Rabbi Akiba said. He could give a reason for the use of the most insignificant letter of the law, and it is bodily averred that God revealed himself at once into the party of the heaven-inspired insurgent. "Behold," said this standard bearer, in an assembly of the listening people, "The Star that is come out of Jacob. The day of the Redemption are at hand."

Barcochab, the son of a lighted tow learned a trick of keeping hidden tow

in his mouth, which was the secret of his enemies and the unbounded confidence of his partisans. This impostor was a man of no common vigor and ability. Under his leadership the Jews gained great advantages, and the most able general of Rome found it expedient to act on the defensive and reduce the province after by blockade and famine than by open war. For some time the Jews had been busily employed in laying up stores of arms. By degrees they got possession of all the strong towers, raised the walls and fortifications, dug or enlarged subterranean passages and caverns, both for retreat and communication, and contrived, by holes from above to let light and air into these secret citadels, where they deposited their arms, held their councils, and concealed themselves from the vigilance of the enemy. Multitudes crowded openly or stole in secretly to arrange themselves with the hands and faces of the Jews and strangers swelled his ranks; for the sake of plunder and the license of war, united themselves with the rebels. The whole Jewish race throughout the world was in commotion. Those who dared not betray their interest in the common cause openly, did so in secret, and some of the wealthy Jews in the remote provinces privately contributed from their treasuries. Barcochab found himself at the head of two hundred thousand men.

The first expedition of Barcochab was to make himself master of the ruins of Jerusalem. His pilgrims in secret stole to pay their adorations of the sacred hill, and some thought it worth while to venture at all hazards, if their last remains might repose within the circuit of the Holy City. They crowded to the same spot when the conquering banner of the Messiah was unfurled, for here Barcochab openly assumed the name of king. Still the Jews avoided a battle in the open field, but they renewed their deliberate system of defence, so that on the arrival of the famous Julius Severus to take the command, they were in possession of 50 of the strongest castles and 885 villages. But Severus had learned the art of war against the desperate enemy. He turned their own policy against the insurgents. He ventured on no general battle with an enemy who had grown to an overwhelming force, but he attacked their strongholds in detail, cut off their supplies, and reduced them to the greatest distress by famine; yet the Romans experienced on their side considerable losses. In Jerusalem the insurgents were distinguished and confounded by the sudden falling in of the vast subterranean vaults, where according to tradition, the remains of Solomon were buried. Now their sudden fall not only made the hill of Zion barren but was considered an evil omen. The Romans, after a hard contest, made themselves masters of Jerusalem and razed every building that remained to the ground.

Remarkable Evidences of a General Disbelief in Deity Among The Educated. Sure Signs of a Growing Freethought.

(From The Truthseeker, -By Request)

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"After all that has been so plausibly written concerning the 'innate idea of God,' after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field; neither is God in all his thoughts whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere animal." -Wesley's Sermons, vol. II, p. 269.

Can Animals See Ghosts?

Characteristic Article From A Well Known Contributor. A Few Thoughts on the Business Venture Of Pope Pius.

(By HARRIET M. CLOSZ)

A London dispatch says this subject is vexing the great city.

Of course it isn't to be supposed that I intend to answer the question either to the satisfaction of the populace or the animals, but it occurred to me that the "Lunnoners" were somewhat light in the upper latitudes when their wits go glimmering after ghosts, while the true wiseness of the day lie around loose.

The land laws of the nation and the administration of city statistics are as nothing compared with the gable houses of the East End, the factories, the multitude of maimed children, the hordes of imberbees and insane and imbeciles, the countless waifs and criminals—these pitiable objects are lost sight of when a ghost force is on the front, even though it appears to be an animal.

The bread riots of the cities, the famine in Ireland and India, the deceased, exiled and dying soldiers, the heavy war from Prowdly to Paradise and return but the ghosts that are interfering with London traffic by appearing to draught horses may be accounted for as ether bound spirits or some of the suicides of the seething

city who cannot rise above the earth plane.

Tomators with animals susceptible to spirit influences should boycott the district of Westminster Abby and avoid unpleasant consequences. An ounce of preventive is worth a pound of cure, and this, the inconvenient of London to discuss the question of whether animals see ghosts.

Of course animals see ghosts. Does not the Bible tell of Jenny the donkey of Babylon that saw a ghost? That ought to settle it.

Pope Pius in The Millinery Business.

It seems hardly fair after his "Rivence has ordered women to keep out of politics and threatened us with his displeasure if we wear decollete gowns and with excommunication if we attend the weddings of divorcees.

I say it is hardly fair that the Xth Pius should assume the extremely exhausting experiment of listing the finger and lace worn by the Vatican by the ladies of the post.

It is said that the Joe Taylor of everyday life knows as much of the value of costing cobwebs as does the official Joseph, but one is never too old to learn. To give an illustration of the interminable task it is said that the cataloging of laces was begun under Pius IX, and continued under Pius XII and that the present Pope will list \$1,600,000 worth, what the value of the list to the servants of the pope is too sacrosanct to say. From an entirely different source, however, I learn that the separation of church and state in France has caused such a falling off in funds that the finances of the Vatican are in a serious condition. Can it be possible that in this lacerating, there is the purpose to lay vandal hands on the valuable vestments of the Virgin-Mother? I do not think so.

A reputable authority states that there is enough wealth stored in one of the great Catholic churches of Spain to ransom the crowned heads of Europe.

File on the penalty for piety, O ye Pope! Play alive every fanatic who fears the fates of hell. Drain to the last drops the blood of debilitated slaves. Grind to a grease spot the pastidious per purveyors, starve the poor scourge the scouter and damn the doubter, but then, O heaven-sent hold-pa, Beware! The reckoning is not for the sweet by and by. It is overdue now.

STUDENTS ON THE GOD QUESTION

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PAINE WILL GET HIS DUE REWARD

Religious Recognition of the Splendid Services Rendered by the Author of the American Revolution.

(By REV. THOMAS B. GREGORY)

The following article will be found of interest to the Bible readers. It marks an era of awakening to the great truths of American history, and breaks the long conspiracy of silence against the worth and character of Thomas Paine, the patriot.

It was sent to the Blade from the Louisville Times, in which paper it was first published. That a daily paper could be found to give it space for publication under big, black headlines, is an encouraging sign of the progress of the times.

Ask the average man you meet on the street who Thomas Paine was, and the answer will probably be: "Oh, he's the fellow who wrote that dirty scurrilous book, entitled 'The Age of Reason.'"

That is as much as the rank and file of the people of this country know about the man who was the friend of Washington, and who, next to Washington, was the heart and soul of the struggle for American Independence.

It is quite true that Thomas Paine wrote a book called "The Age of Reason," a work by the way, that is not half so radical as many of the books that have been written in these days by Christian ministers.

Instead of being a "dirty, scurrilous book," however, "The Age of Reason" is a calm, dispassionate judicial criticism upon the Bible; and, as such, it is one of the best things that have ever been written by a Christian minister.

It is quite true that Thomas Paine was a man of great energy and faith in the following words: "I believe in one God, and no more."

The world is my country, and to do good my religion.

But it is of Paine the Patriot that I wish to speak. The ordinary run of Americans, even of native Americans, are altogether unmindful of the fact that Paine rendered to the cause of the struggling colonies the services for which we can never be too grateful.

Services without which, possibly, the United States might never have taken their proud place among the nations of the earth.

Thomas Paine was born of Quaker parents in Thetford, England, in the year 1737, and in 1774, at the age of thirty-seven, came to America, bearing a letter of introduction and commendation from the great Franklin, who doubtless saw in the man the elements of usefulness to the colonies.

Into the great struggle which soon after began between the colonies and Great Britain, Paine threw himself heart and soul, and with no recompense, expecting no reward.

In January, 1776, six months before the Old Liberty Bell of Philadelphia rang out to the "world and to the inhabitants thereof," the tidings of an independent nation, Paine published his soul-stirring book entitled "Common Sense," in which he showed in plain, straightforward words, the folly of further patience with British tyranny and the crying necessity of a complete separation from the mother country.

In his pamphlet he told the American people that they were fools not to see that separation was a foregone conclusion, and that the only light of reason, that it was in accordance with the eternal fitness of things that America should be an independent nation, and that the sooner they set about the severance of the ties that bound them to England, the better.

"Common Sense" was printed by the thousands of copies, and wherever it went, it aroused men like a huge call, put courage into timid hearts and woke up the colonists from Massachusetts to Georgia.

Washington hailed Paine as the staunchest friend of liberty, and to his dying day was not slow in expressing his profound gratitude for the powerful assistance that the author of "Common Sense" had brought to bear, without money and without price, upon the mind of the American people.

Later on, in the darkest hour of the American cause, when about all save his own faith had been given up, in the very hour of despair, Paine wrote the ringing series of pamphlets known as "The Crisis" a round of hot shot that woke up the people everywhere, and together with Washington's sublime power and faithfulness, saved the day to liberty and to man.

"These are the times that try men's souls!" exclaimed Paine in the first number of The Crisis, and then, with an eloquence that has been seldom equalled, he exhorted the weary and the faint-hearted to stand firm. He wrote on his pamphlet after pamphlet to show the people how necessary it was that they should brace themselves for the struggle, and out of their very despair to pluck the courage of victory.

When the war was returned to England, and upon the breaking out of the French Revolution went to France to cast his lot with the people in their battle for liberty against Louis and his despotism.

Narrowly escaping the guillotine in Paris, he went back to England, from which country he sailed for America in 1802, dying in New York in 1809 at the ripe old age of seventy-two.

Where are the monuments in this country to Thomas Paine, the patriot? It is not about time that the American people had begun to attest their appreciation of what this man did for the establishment of its place among the nations of the earth?

An Encouraging Letter.

Birmingham, Ala.—Enclosed find check for \$1, which will pay my subscription to May 1897. Let me congratulate you on the improvement of the Blade, and while I miss Mr. Moore's writing, never the less the Blade is just as good or better than before. I am a Jew, live as a Jew, expect to stay a Jew, yet, I have read your paper for many years already, and hope to read the same many years yet. Wishing you all success, including Dr. Wilson and Mrs. Henry.—LOUIS SCHWARTZ.

SUMMER TIME TABLE

Lexington & Eastern Railway Company, Effective May 20, 1906.

Leave	East Bound	Am.	No.	4
Lexington, Ky.	2:25	7:45	
Winchester, Ky.	3:10	8:25	
Lexington, Ky.	3:55	9:10	
Clay City, Ky.	4:00	9:15	
Stanton, Ky.	4:10	9:25	
Campton Junction, Ky.	4:40	9:05	
Natural Bridge, Ky.	4:45	9:54	
Torment, Ky.	4:47	10:08	
Lexington, Ky.	5:18	10:29	
Abol, Ky.	5:45	10:59	
O. & K. Junction, Ky.	6:05	11:25	
Jackson, Ky.	6:10	11:30	
Train No. 2, daily except Sunday.				
Train No. 4, daily.				

West Bound.

Leave	Am.	No.	3
Jackson, Ky.	6:25	2:25
O. & K. Junction, Ky.	6:29	2:30
Abol, Ky.	6:56	2:53
Campton Junction, Ky.	7:26	3:10
Torment, Ky.	7:47	3:43
Lexington, Ky.	8:18	3:58
Campton Junction, Ky.	8:03	3:57
Stanton, Ky.	8:28	4:25
Clay City, Ky.	8:37	4:34
L. & E. Junction, Ky.	9:10	5:03
Winchester, Ky.	9:25	5:20
Lexington, Ky.	10:10	6:05
Train No. 1, daily except Sunday.			
Train No. 3, daily.			

Beattyville Junction.—Trains Nos. 3 and 4 with the L. & A. for local stations on the L. & A. Railway.

Campton Junction.—Trains Nos. 3 and 4 with the O. & K. for local stations on the O. & K. Railway.

L. & E. Junction.—Trains Nos. 1 and 3 for Mt. Sterling and intermediate points.

Campton Junction.—All trains connect with the Mountain Central Ry. for Pine Ridge and Campton.

NOTE REDUCTIONS.

Hampton: 18 size, "Special R-Way," 25 Jls. \$26.00; "New R-Way," 25 Jls. \$24.00; "Wagon," 25 Jls. \$17.00; name 17 Jls. \$14.00.

Elgin: "Veritas," 25 Jls. \$29.00; "Wagon," 25 Jls. \$22.00; "B. W. Raymond," 19 size, \$20.00; "B. W. Raymond," 17 size, \$18.50.

All the above in 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The above guaranteed to pass R-Way inspectors.

Standard.—"P. S. Bartlett" or Elgin "Whewer" 17 Jls. adjusted, nickel, \$9.00; name, gilt, \$7.00; Hampton, nickel, \$8.00; same, not adjusted, \$7.00; Elgin, Waltham or Hampton, nickel, 16 Jls. \$6.00; Elgin or Waltham, nickel, 15 Jls. \$5.00; Elgin or Waltham, nickel, 14 Jls. \$4.00; Elgin or Waltham, nickel, 13 Jls. \$3.00; Elgin or Waltham, nickel, 12 Jls. \$2.00; Elgin or Waltham, nickel, 11 Jls. \$1.00; Elgin or Waltham, nickel, 10 Jls. \$0.50; Elgin or Waltham, nickel, 9 Jls. \$0.25; Elgin or Waltham, nickel, 8 Jls. \$0.10; Elgin or Waltham, nickel, 7 Jls. \$0.05; Elgin or Waltham, nickel, 6 Jls. \$0.02; Elgin or Waltham, nickel, 5 Jls. \$0.01; Elgin or Waltham, nickel, 4 Jls. \$0.005; Elgin or Waltham, nickel, 3 Jls. \$0.002; Elgin or Waltham, nickel, 2 Jls. \$0.001; Elgin or Waltham, nickel, 1 Jls. \$0.0005.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampton, 10 Jls. \$15.00; latest style, artistic hand-chained, 7 Jls. \$9.00; 15 Jls. \$11.00; 16 Jls. \$12.00; 17 Jls. \$13.00; 18 Jls. \$14.00; 19 Jls. \$15.00; 20 Jls. \$16.00; 21 Jls. \$17.00; 22 Jls. \$18.00; 23 Jls. \$19.00; 24 Jls. \$20.00; 25 Jls. \$21.00; 26 Jls. \$22.00; 27 Jls. \$23.00; 28 Jls. \$24.00; 29 Jls. \$25.00; 30 Jls. \$26.00; 31 Jls. \$27.00; 32 Jls. \$28.00; 33 Jls. \$29.00; 34 Jls. \$30.00; 35 Jls. \$31.00; 36 Jls. \$32.00; 37 Jls. \$33.00; 38 Jls. \$34.00; 39 Jls. \$35.00; 40 Jls. \$36.00; 41 Jls. \$37.00; 42 Jls. \$38.00; 43 Jls. \$39.00; 44 Jls. \$40.00; 45 Jls. \$41.00; 46 Jls. \$42.00; 47 Jls. \$43.00; 48 Jls. \$44.00; 49 Jls. \$45.00; 50 Jls. \$46.00; 51 Jls. \$47.00; 52 Jls. \$48.00; 53 Jls. \$49.00; 54 Jls. \$50.00; 55 Jls. \$51.00; 56 Jls. \$52.00; 57 Jls. \$53.00; 58 Jls. \$54.00; 59 Jls. \$55.00; 60 Jls. \$56.00; 61 Jls. \$57.00; 62 Jls. \$58.00; 63 Jls. \$59.00; 64 Jls. \$60.00; 65 Jls. \$61.00; 66 Jls. \$62.00; 67 Jls. \$63.00; 68 Jls. \$64.00; 69 Jls. \$65.00; 70 Jls. \$66.00; 71 Jls. \$67.00; 72 Jls. \$68.00; 73 Jls. \$69.00; 74 Jls. \$70.00; 75 Jls. \$71.00; 76 Jls. \$72.00; 77 Jls. \$73.00; 78 Jls. \$74.00; 79 Jls. \$75.00; 80 Jls. \$76.00; 81 Jls. \$77.00; 82 Jls. \$78.00; 83 Jls. \$79.00; 84 Jls. \$80.00; 85 Jls. \$81.00; 86 Jls. \$82.00; 87 Jls. \$83.00; 88 Jls. \$84.00; 89 Jls. \$85.00; 90 Jls. \$86.00; 91 Jls. \$87.00; 92 Jls. \$88.00; 93 Jls. \$89.00; 94 Jls. \$90.00; 95 Jls. \$91.00; 96 Jls. \$92.00; 97 Jls. \$93.00; 98 Jls. \$94.00; 99 Jls. \$95.00; 100 Jls. \$96.00.

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THE BLADE'S LETTER BOX

More Words of Peace for Owenton, Ky.—Mr. J. B. Hughes, enclosed please find money order for one dollar, for which please renew my subscription to Blade for another year. Am well pleased with the Blade you are making a capital job of it. I appreciate your excellent effort.—MIKE BROCK.

What Lending The Blade Did. Hentree, Pa.—Mr. James E. Hughes I have been lending my paper to my nephew for some time. For results you will find order for \$1.00. I subscribed for Dr. Wilson's book, "A Trip to Rome," six months ago, and sent postage later. I wish you would do what you can to have it sent to me and oblige.—THOS. BOWSER.

Every Family Should Get It. Tarentum, Pa.—The Blue Grass Blade. Please give me one dollar, another year's subscription to the Blade. Please push the date on the tab one year forward and oblige. Have been reading the Blade for five years. I think it has been improving right along. It is better now than ever. It should be read by every school teacher and preacher in the land. In fact one should go to every family. Long may it prosper. Yours for truth, honesty and higher thought.—J. R. ELSENRAITH.

The Mantle of Editor Moore Owenton, Ky.—Dear Sir: I send you today a copy of the Louisville Times, please send me one dollar, "Thomas Paine, the Patriot," by Rev. Thomas B. Gregory. Comments will be in order, please attend to them. And who is to give, Gregory that is honest enough to give the lie to T. Paine and is able to find some virtue in "the filthy little atheist"? Set this place for all that is in it, and use the effect.

Please credit me for enclosed on Blade. I congratulate you on the excellent manner in which you are getting out the Blade. We are proud of the Blade and feel sure that the mantle of Brother Moore has fallen on you.—J. L. BLOOM.

Be Brave And Earnest. South Port, Pa.—Find inclosed 30 cents in stamps for which please send by mail or express two of Brother Wilson's Rome Books and oblige. I sent \$2.00 to Morris Sachs for the same, July 19th, 1904. I should like to help you and the Blade, financially, but have had sickness, death, hospital bills and funeral expenses to pay this Spring. On the 5th day of May I laid away in the ground all that was dear to me—my husband, My life seems a burden with nothing to live for.—MRS. C. W. FARNER.

The Blade is a Hummer. Bellevue, Florida.—I have not received the Rome Book, hope it is not lost. The Blade said if it had not arrived when that paper came, we were to write for it. I was not here last week and did it is not here. There is no possibility of getting any subscribers here for any publication outside of some Sunday School literature. There are no places here they ask God to give us rain with the weather is dry. We have always gotten it some time. After I ask them what God almighty was doing the second day of creation and what he did with it when finished? They are stopping paying for me unless it is for the Blade. I suppose this last will be answered in a few years. The Blade is a hummer, but how could you keep still so long?—MRS. C. KELSEY.

Agnostic For Forty Years. Oliver, Mississippi.—Before Dr. Wilson went to Rome, I sent \$1.00 for his prospective book, and when you stated in the Blade that 15 cents would be acceptable as postage, I sent \$1.50 more with instruction to send one to L. Johnson, Oliver, Mississippi, and one to C. S. Johnson, Box 554 Brownwood, Texas. I haven't got my copy. I don't know whether my brother has got his or not. I am very anxious for mine as the assimilation of Dr. Wilson's views has no nonsense, ing, but quite a rejuvenating effect on me. I have been an agnostic for forty years my brother has been a non progressive Campbellite. But Fennel has softened the shell and I have faith that the Doctor will complete the conversion to common (and not so very common) either sense. I think that you have materially improved the Blade, I am, I don't know who or what, but would be glad to find out.—L. JOHNSON.

You Shall Get It, Sure. White Hall, Illinois.—I am 82 years old, and am so hard of hearing that the most of them can say what they want to, am broke down every way; my old doctor says time is short with me. About the only pastime I have is to read, and I would like to have Wilson's Book to

read before I pass in my check for the unknown sweet and by I want the Blade as long as I live, let that be short or long, so inclosed one dollar bill as my time is up next month. Should my health change for the better you will hear from me again. Wishing you and yours a long and prosperous, happy life.—H. WATSON.

Opinion of The Rome Book. Barnwell, S. C.—Enclosed find \$1.15 for which please send me another copy of Dr. Wilson's book. There are so many of my friends whom I wish to give the pleasure and profit of reading this magnificent contribution to Free Thought literature, that one copy will be too long in getting around. Dr. Wilson has performed a grand work in putting into book form the proceedings of this Congress, and in such admirable shape, and if the reading public could be informed of the merits and interest of the contents, this book would command an immense sale, and would go through many editions. Chapter 18 alone is worth more than the cost of the book, and chapter 18 is fulsome in its tributes to mind. No Free thinker or other kind of thinker should miss reading the extract given from the addresses of Haeckel, Deist and Serail to say nothing of others. The touches of humor throughout the book are worthy of Mark Twain, and he can do no higher credit. It seems a pity that our departed friend C. C. Moore could not have experienced the enjoyment in his latter days that "A Trip to Rome," would have given him.—ALFRED ALDRICK.

The True Missionary. McAnaster, Illinois.—Find enclosed postal money order for \$4.00. One dollar of which is to renew my subscription to Blade to May '07, and the remaining \$3.00 to pay for six new subscribers I am growing. I think I can send in a few more where I see the parties if you will accept them at 50 cents each, one or two at a time. I would like for these new ones to see copies of June 10th and the one containing Dr. Wilson's address at Captain Henry's grave as these two are extra. In fact all the recent Blade are extra. But I was expecting something good for you know I met you and Mrs. Hughes at W. C. Wagoner's. Your editorial is a masterpiece. Dr. Wilson is always fine. His articles in a recent number of Blade on the stomach, etc., is one of the finest things I have ever read. I am expecting to see you this summer. I wish Dr. Barnes would give us more about single tax. I believe Barnes is one of the very elect. Brother Hughes "toss up" that man O. H. Stone said some good things. It takes Eugene V. Debs to say things about the Gorky business. I notice you express sympathy for Harman in his imprisonment. That's broader than Moore. Harman and Stone may be right on the marriage question. It may be proof of slavery and prostitution, that even some of our good sheep have not cutgrown. Of course we all believe in the true marriage. Love is the only necessary to bind two souls together, but a single thought that best as one. That's the idea. All Free thinkers and Blade readers should read Lucifer, 560 Fulton street Chicago, Illinois. A Stuffed Club, Denver, Colorado. The Philistine and Liberty Bell. If I would like to know how much a bushel of fair coats. Water and air are useful, but has no value because the supply is unlimited and it cannot be measured by money, hence no value. We agree that wealth is the product of labor, but that land value is simply the products of the community is not proved by facts, I might claim that money value is produced by the population for the same reason no value of any kind. Since wealth is the product of labor, it follows that all bills of taxation must be paid by the products of labor and in no other way can a tax be collected. Why then tax only one kind of property and exempt all others? Is there any justice in that?

To prove that capital has perfect control of land as well as all other produce, I will use the following illustration: Suppose A has the land and B the tools and machinery, but C has the capital. A has no land, B has neither of them had the money which is needed, so A borrows money from C at 10 per cent interest and mortgaged his land. Two years later C has all his money back in interest, but A can not pay the principal promise, because C has all the money back that he loaned, and as a result C has to take the land for the principal and call it a square deal. When we are under the obligation to procure dollars and cents to pay our debts, then the capitalist sprinkle the volume of money in circulation in proportion to the prices he wished to pay for the world's goods and when he has full control of it, he goes up.

Capital is Power. It controls the press and debases the people in their enthusiasm with his hypocrisy. It robs the poor and degrades and makes laws in his favor. It is to the church for his defense. He is too useful to die.—MRS. ANNIE SPEARS.

Must Have The Book. White Hall, Illinois.—Wilson Dr. Wilson was talking of going to Rome and writing a book, I subscribed for five volumes, sending five dollars and the names of the persons to whom I wanted the books sent to Sacks—time rolled on and I learned through the Blade, that the Rome Book was out. I also learned through the Blade that in order to get the book, hundred cents on each volume for postage was needed, so I sent you one dollar to pay the postage on the five books, that is the last I have heard of the matter. I am an old Mexican veteran, if I live until the 11th of next September, I shall be eighty-five years old, consequently cannot expect to be here much longer, but I would like to see the book before I pass in my checks—now if there is anything more needed on my part in the way of funds, or otherwise, please notify me, my wife and I have been yoked together for over 57 years, have had eleven children, seven of whom are living with their wives and husbands make 12, have 31 grand children and ten great grand children, so with wife and six number 56, not a degenerate, and but one church member in the crowd, and here was in case of early environment. Now Mr. Hughes the foregoing riddle may not interest you very much, but while reading it, you will be resting from the brainy work you have been doing of late, you certainly are letting your light shine, and I like your views on the home it is 61 years since I landed in New York, 22 years of age and drifted to Illinois, my wife is a native of this locality, her parents coming from Windsor Village, Vermont, it may be that the cross from a physical stand point was a good one, for we are a singularly healthy lot of people. I was a sergeant-major of the 1st regiment of Illinois Volunteers. Col. L. H. Harden who was killed at Buena Vista, commanding, for six years I was master of the Illinois State Grange, and during that time lectured in most parts of the State, have been a very busy man, spent one month in Salt Lake City, was at the Paris Exposition in '07, at the Crystal Palace, London at the Centennial '76, the Columbian Chicago '93, the Omaha and lastly spent a week at the greatest of all of them in St. Louis, have been farming ever since. I married, am now living an ideal life in Iowa, sympathize with Mrs. Henry and Dr. Wilson in the job they are doing, dear ones, for they had none to spare don't forget the book.—MAJOR GILLER.

WANTS DR. BARNES TO ANSWER

Another Chapter in the Discussion on The Relative Value of the Land And Money Questions.

(By A. LUTTERMAN).

In the issue of June 17th, J. C. Barnes accused me of misquoting his statement in reference to what I said that land has no value. We all know that land has no value, in itself any more than money has for the supply and demand regulate prices. Dr. Barnes claims that air and water has value, but I would like to know how much a bushel of fair coats. Water and air are useful, but has no value because the supply is unlimited and it cannot be measured by money, hence no value. We agree that wealth is the product of labor, but that land value is simply the products of the community is not proved by facts, I might claim that money value is produced by the population for the same reason no value of any kind. Since wealth is the product of labor, it follows that all bills of taxation must be paid by the products of labor and in no other way can a tax be collected. Why then tax only one kind of property and exempt all others? Is there any justice in that?

To prove that capital has perfect control of land as well as all other produce, I will use the following illustration: Suppose A has the land and B the tools and machinery, but C has the capital. A has no land, B has neither of them had the money which is needed, so A borrows money from C at 10 per cent interest and mortgaged his land. Two years later C has all his money back in interest, but A can not pay the principal promise, because C has all the money back that he loaned, and as a result C has to take the land for the principal and call it a square deal. When we are under the obligation to procure dollars and cents to pay our debts, then the capitalist sprinkle the volume of money in circulation in proportion to the prices he wished to pay for the world's goods and when he has full control of it, he goes up.

It creates war and stirs up bloody battles amongst our peaceful citizens. And now may I ask all readers of the Blade without prejudice, is it just and fair to let this monster go free from all taxation and to sit on his hands as advocated by the single taxers?

DEFENDS THE SINGLE TAX

Cautious Reply to Mr. Jackson and a Further Exposition of the Cause And Remedy for Hard Times.

(By DR. J. C. BARNES)

In the Blade of June 24, George M. Jackson uses my name as a single taxer and seems to dissent from the single tax, though he has no business attempt at answering an argument in its favor. He says Thomas Paine held to the same doctrine of taxing land values that H. George did, which I said to learn, though I did not know it before. But that does not make it true, and much less does it make against it. So I was a green-backer and headed the ticket for congress against Joseph G. Cannon in 1892, and a reformer and backer yet—but that has no relation to the single tax, except that reformers who break off from popular parties and take truth for authority instead of authority for truth, are open to contention and ready to bravo the blarney of conventional people in any form, political or religious.

In order to teach a truth, it is best to use words in a well defined sense. With Mr. Jackson tell us what he means by capitalism? or by socialism? and property? Single taxers define capital to be the products of labor, laid up to assist labor in producing more wealth. They say that the property to the products of labor, proper to some one who produces it. Land therefore, cannot be property, for no one man nor number of men produced it. But the value of land is produced by the presence and action of the community, and therefore the annual value or economic rent of land should be taken in lieu of taxation for the whole people. We call the appropriation of economic rent a tax, and we call the making good of wealth on it, a single tax on land values, for want of a better term to concisely express the modus operandi of collecting the annual value.

Can Mr. Jackson criticize the justness of the single tax? Will it not give all people the value of the coal, oil and mineral of the land? Would it not give all equal access to natural opportunities to produce capital and wealth? Would it not change products to the consumer by the least cost of products and be equivalent to raising wages that much to the producer? Would it not set all vacant land in towns and country free to whoever desired a home, for who would hold or own a vacant lot in a single tax as much tax on it as an improved adjacent lot would pay? The man with six children he mentions, would get in betterments, four dollars for each man, woman and child in a state added \$500 to the value of his land in the state, and each added \$400 of value to the center acre in any town or city, and to other acres proportionately as you reduce the distribution of wealth. But they do not get it now, but that value goes into the pockets of land lords.

State Socialism remains undefined, except it would governmentalize, in a parental government, all the means of production and distribution of wealth, and what more it would do towards destroying individualism in religion, schools, publications and speech, is not defined.

When governments do more than protect each individual in his right to do as he will, limited only by the equal freedom of every other person to do the same thing, it is violating the moral law or law of equal freedom which every person has a right to. The single taxer defined the right to property and individual freedom. It is in perfect harmony with the law of equal freedom. It would destroy privileges and establish rights. It will open opportunities for work for all, and will secure to each the full reward of his work. As a result, involuntary poverty will cease, the greed, intemperance and vice that spring from poverty or the dread of poverty will disappear, and the distribution of wealth, of condition, born of the equality of access to natural opportunities, will take the place of an increasingly monstrous inequality.

With the single tax, laborers would not be compelled and driven to work for capitalists as Mr. Jackson complains of, for they could, if capitalists did not pay remunerative wages, employ themselves on free land and produce their own capital. All capital, all the means of production and distribution of wealth, would be in the monopoly of land that is the prolific mother of all other monopolies. Free the land to all on equal terms, and great monopolies of capital will cease. One third of all wealth goes to the

landlord as rent, which should go to all the people. The landlord as a landlord is an absolute nonproducer and a hindrance to progress. Capital, laid up to labor to produce more wealth is necessary, but a landlord is not. Capital and labor as natural allies and ought to unite against their common enemy, the landlord system.

The laborer now looks up to two masters—the landlord and capitalist. The capitalist looks to one, and the laborer to two. The landlord takes off of labor's wages. Free the land and labor would be free of both masters. The only way to free the land is by the natural tax, the single tax.

RESPECT FOR THE OPINIONS OF OTHERS

Another Experience Personally Told. But it is on the Subject of Socialism and Atheism This Time.

(By JOHN F. CLARKE)

I attended a Socialist meeting recently and one of the speakers boldly, by his discourse, that he was an evangelical Christian said he was followed by a young fellow, who took pains to let the audience know that he was Atheistic. After the meeting, an elderly gentleman said to me that the young man who spoke should not have injected Atheism into his remarks. I answered that probably he would not have had the preceding speaker not flouted his religious belief so conspicuously. Then the old gentleman said to me, "Do you approve of Atheism?" "I most certainly do," said I. "Well," said he, "I do not know what the world is coming to when so many people deny God, and his self-creating son." I saw my chance and asked: "What sacrifice?" "What?" said the old gentleman "did you never hear of Jesus Christ dying upon Calvary's Cross, for humanity's sake?" "Oh, yes, I have heard of the death, which was no death, as He rose on the third day, and went back to live with his Papa and the angels.

Being a fake death, it must also have been a fake sacrifice. Then the old gentleman got off and ranted a few. He said that the new religion was a bad thing and filled the jails and penitentiaries with God hating convicts. I asked the old fellow if he had been living upon the planet Mars as such conditions do not exist here.

"Why," said he, "every God loving person knows that people who do not love the Lord go to the bad here and hereafter."

I told him that so far as this world was concerned, some preacher had stuffed his head with untruth and that few athletes ever got in prison. Then he got on another tack and said that everybody should respect religion. I asked him if he respected atheism. Then he said that the Lord would never forgive him if he respected his enemies. I told him that I would not forgive myself if I respected anybody's superstitions. I asked the old fellow if he did not think that I was as consistent in my atheism as he was in his religion. He answered: "Oh, the devil is consistent enough," and with that he walked off. It seems to me that Christians who demand respect for their belief, from non-believers, at the same time knowing that they have no respect for unbelief, are either dishonest or ignorant of social realities. We do not expect Christians to play the hypocrite and pretend to appreciate our non-believers and we think them foolish for expecting anything but adverse criticism from us. Oil and water will not mix, atheism and Christianity have no affinity for each other. I think damned little of the atheism that consigns me to endless torture and almost as little of the schemers I do not care for respect from persons of such mental attainments and moral inclinations as the subscribers to Christian Creeds. Let us be honest and meet the Arch Enemy of Man, the Christian, face to face.

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